Encyclopedia Talmudit Shofar

Zadoq ben Aahron

אנציקלופדיה תלמודית:שופר

Encyclopedia Talmudit: Shofar

Definition of the value - The laws of the shofar that is blown on the days that have shofar blowing*.

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The Animal

In a species from which a shofar is made, the Tannaim disagreed. According to the Sages, all shofars - whether of a ram or of a wild goat[1] - are valid, except for that of a cow[2]. And according to Rabbi Yose, all shofars are valid, even that of a cow[3].

In the reasoning of the sages, they said in the Mishnah, that it is because the horn of a cow is a horn[4], and it is not called a shofar[5].

Ulla said an additional reason according to the sages, which is because a prosecutor does not become a defender[6], and a shofar comes to atone, whereas that made from a cow reminds of the sin of the calf[7].

Abaye said an additional reason according to the sages, that since it is said a shofar, one should not take that of a cow, for it resembles two or three shofars, layer upon layer[8].

Rabbi Abbahu said, they blow with a ram's horn, as a remembrance of the binding of Isaac[9]. In law, there is a dispute, some hold that this is for the optimal fulfillment of the commandment, but after the fact, all horns are valid[10], except for that of a cow[11].

And there are early authorities who hold that according to the law, one fulfills the obligation only with a ram's [12].

Shofar of the Temple

The shofar that is blown on Rosh Hashanah, the Tannaim disagreed about it, according to the first Tanna it was of a straight ibex, and according to Rabbi Yehuda it was of curved rams[13], in order to bend their hearts to the Omnipresent[14].

And its mouth overlaid with gold[15]; the shofar that they blow with on fasts of males are curved and their mouth overlaid with silver[16]; the shofar that they blow with in the Temple on Jubilees, according to the opinion of the Tanna Kamma like that of Rosh Hashanah, and according to the opinion of Rabbi Yehuda of rams[17].

And the law is according to Rabbi Yehuda[18]. And the early authorities wrote that the dispute is only initially, but after the fact, all agree that all shofars are valid, provided that they are curved[19].

To the law, that on Rosh Hashanah they blow with a bent shofar[20], the Rishonim disagreed, there are those who hold that even post facto one does not fulfill the obligation with a shofar that is not bent[21], and there are those who hold that the rule of bent is only initially but post facto one fulfills the obligation even with a straight shofar[22], and according to their opinion the rule of bent is not a Torah obligation but a rabbinic enactment to initially blow with a bent one[23].

And there are those among the later authorities who wrote that according to the law, he has fulfilled his obligation after the fact, but in any case, it is proper to be concerned for the opinion of those who invalidate, and therefore if he blew with it and afterwards a curved shofar became available to him, he should blow again without a blessing[24].

Of carcasses and treifot

A shofar of carcasses and tereifot is kosher[25], but of an unclean animal is invalid[26], because it must be from that which is permitted in your mouth*[27]. And there are those who wrote that after the fact, one should blow with a shofar of an unclean animal without a blessing[28].

Of Idolatry

Idol worship shofar – whether of actual idol worship or of the accessories of idol worship[29] - if it is idol worship of Israel, he has not fulfilled his obligation[30], because it is destined for burning, and it is as if it is burned and does not have the measure of a shofar[31].

And if it is an idol of a gentile, he should not blow – because it is abominable[32] - and if he blew, he has fulfilled [his obligation][33], and there are those who are stringent that even with a gentile's, he has not fulfilled [his obligation][34].

And of the offering of idolatry, one does not blow with it, and if one blew, he has not fulfilled [35]. And of the city led astray* one does not blow with it, and if one blew with it, he has not fulfilled [36].

Stolen Shofar

The one who blows a stolen shofar has fulfilled [37], and even if the owners have not despaired [38], because the commandment is only in hearing the sound, and there is no theft in sound [39].

And there are those who wrote that there is no need for this reason, but even if there was in the sound a matter of theft, he would fulfill, because it is said "a day of sounding shall be for you," to include even of theft[40].

But later authorities wrote, that one should not bless on a stolen shofar[41]. And even regarding the blowing, later authorities wrote that initially one should not blow it[42].

Its Measurement

The measure of the shofar is that he should hold it in his hand, and it should be visible from here and from there[43], and this is the measure of a tefach[44]. Regarding the reason for the measure, some hold that it is from the Torah[45].

And there are those who hold that it is rabbinic so that they will not say he is blowing into his hand[46], and therefore later authorities wrote that if he only has a shofar that does not have the required measure, he should blow it after the fact[47], and there are those who hold that even after the fact one should not blow it, and if he did blow, he has not fulfilled his obligation[48].

One whose hand is large, there are those who wrote that he does not measure according to the measure of every person, but rather the shofar needs to be visible from here and from there in the hand of the blower[49].

Added to the Shofar

Added to the shofar, whether of its kind or not of its kind – whether on the long side or on the short side[50] - invalid[51], and even if it was of the required measure without the addition[52].

And so if he placed gold on the thickness of the shofar, behold it is as if he added to it[53], and even if the sound of the shofar did not change because of the addition[54].

Shofar that cracked

A shofar that cracked along its length, is invalid[55], because it is not a whole shofar[56], and even if it cracked in any amount[57].

Cracked most of it, the early ones disagreed, there are those who hold that its law is as if it is entirely cracked and invalid[58], and there are those who hold that it is valid[59].

Cracked most of it – and even if only any amount[60] remains – and joined it with its kind, that is, they heated it in fire and connected its ends one to another, it is valid[61].

Stuck with glue, there are those who hold that it is valid[62], and there are those who hold that it is invalid[63].

Cracked entirely and glued it is invalid[64], and even if glued with its kind[65], because it cracked entirely and there is no longer the name of a shofar upon it[66].

Cracked across its width, if there remains in it the measure, it is valid, because it is measured as if it were severed from the place of the crack[67].

A shofar that was perforated

A shofar that was pierced – a minority[68] - if it was not sealed, it is valid[69], and even if its sound changed due to the hole[70].

And there are some of the Rishonim who hold that the Talmuds disagreed on this, that according to the Jerusalem Talmud it is valid and according to the Babylonian it is invalid[71], and therefore some have written as a ruling that if there is another shofar, one should not blow with a perforated shofar[72].

Pierced most of it, invalid[73].

Punctured and sealed it, if sealed not with its kind, invalid[74], and even if most of it remains[75], and even though it does not impede the blowing after sealing[76], and in a pressing situation, there are those who wrote to permit if sealed with its kind if most of it remains[77].

Sealed with its kind, if most of it remains whole, and the holes that were sealed did not impede the sounding, it is valid[78].

In the opinion of R' Nathan and R' Yochanan who explained his words, two expressions were stated in the Talmud. According to the first expression, he said that in its kind it is valid if most of it remains, and not in its kind it is invalid even if most of it remains[79].

And according to the second language, he said that in its kind it is valid even if the majority did not remain, and not in its kind it is invalid only if the majority did not remain[80].

To the law wrote the Rishonim, that one should be stringent and therefore it needs to be sealed with its kind, and most of it should remain[81], and there are those who wrote that in a time of need it is permissible if sealed not with its kind if most of it remains and its sound returned to what it was initially before it was punctured[82].

Shofar that was bored in its remembrance

A shofar that was drilled in its protrusion – which is the bone protruding from the animal and entering into the shofar[83] – and this did not remove its protrusion but only pierced it[84], is kosher[85], because kind with its kind does not interpose[86], and even initially it is permitted to do so[87].

But if he removed all its masculinity and punctured it, it is invalid[88], because the masculinity of the shofar is not hollow, and anything that is not hollow is not a shofar[89], because a shofar is from the language of a tube, which is hollow[90].

And so if they took it out and perforated it and returned it to the shofar, it is invalid[91].

Attached fragments of shofars

Attached fragments of shofars until he completed them into a whole shofar, invalid[92], and even if he attached it with its kind[93], and even if it is whole in all its circumference[94], because it is said in the Torah one shofar and not two shofars[95], or because this is not called “shofar”[96], or because it is said in the Torah and you shall pass[97], and when attached this is not the way of passing[98].

Even if there is in the shofar opposite his mouth the measure of a shofar - and he added to it so that it would be beautiful and long or so that its sound would be great[99] - it is invalid[100], and even if it does not impede the sounding[101].

Inverted Shofar

הפכו ותקע בו פסול[102], בין אם הפכו כמו שהופכים חלוק, שהחזיר חיצון לפנימי, ובין אם הרחיב את הקצר וקיצר את הרחב[103] על ידי רותחין[104], הרי זה פסול, לפי שנאמר והעברת[105], ואין זו דרך העברה[106], שצריך שיהיה כדרך שהאיל מעביר את השופר בשעת גדילתו[107],

ושיהיה הפה הקצר בצד פיו של התוקע[108].

Coated with Gold

Shofar coated with gold, if coated at the place of the mouth, invalid[109].

And they disagreed about what is the place of placing the mouth, there are those who explain the place of placing the mouth is the thickness of the shofar on the inner side where he places his mouth, and the outer side of the thickness itself is not in the place of placing the mouth[110], and according to their view, the disqualification is because he blows with gold and not with the shofar[111], and there are those who explain that its thickness in the short place is the place of placing the mouth, and not in the place of placing the mouth is the entire length of the shofar from the short side to the wide side[112], and according to their view, the disqualification is because he added to the shofar[113].

And so if the inside of the shofar is coated, it is invalid[114]. If it is coated on the outside, if its sound is changed because of the coating, it is invalid, and if it is not changed, it is valid[115].

Illustrations on the Shofar

The ones who draw forms on the shofar to beautify it, they do not do well[116], because sometimes its sound changes due to the drawing[117].

But it is permitted to engrave forms on the shofar[118], for even if its sound changes, this is not a change due to another matter[119].

Shofar within a Shofar

Shofar within a shofar, if the inner sound he heard, he has fulfilled, and if the outer sound he heard, he has not fulfilled[120].

Shofar that was shortened

A long shofar that shortened its length, is kosher[121], whether from the long side or from the short side[122], and even if its sound changed because of this[123], since there is no need to blow with the entire shofar[124], and even though it changed from its original form, it did not change from the way it grew[125], and even if the shofar was invalid, and it was shortened to make it valid, it is kosher[126].

And so if he scraped it whether from the inside or from the outside, it is valid[127].

The sound of the shofar

A shofar whose sound is thin or thick or hoarse - or dry[128], or whatever sound it may be[129] - is valid[130], for all sounds are valid in a shofar[131].

On the number of sounds and the type of sounds with which one fulfills his obligation, and on the manner of blowing the shofar, see also Shofar Blowing.

The Honor of the Shofar

It is not to clean the shofar with urine because of the honor[132], so that commandments will not be despised[133].

Footnotes

1. ↑ Rashi on the Mishnah below.
2. ↑ Mishnah Rosh Hashanah 26a.
3. ↑ See Mishnah there.
4. ↑ Mishnah there.
5. ↑ Rashi there.
6. ↑ Gemara there.
7. ↑ See Rashi there.
8. ↑ See Gemara there.
9. ↑ Rosh Hashanah 16a.

10. ↑ Ramban's sermon for Rosh Hashanah; Shebehel Lamed Siman 292; Or Zarua Siman 274; Rashba there; Rosh Rosh Hashanah Chapter 3a; Tur Shulchan Aruch Orach Chaim 596:1.
11. ↑ Tur Shulchan Aruch there.
12. ↑ See Rambam Shofar Chapter 1 Halacha 1; Yereim Siman 439; Mordechai Siman 905. And see the commentators on the Rambam there, who explain that even the Rambam holds that in retrospect all are valid.
13. ↑ Mishnah Rosh Hashanah 26b, and in Rashi, and see Gemara there, and there is another Tanna who holds so.
14. ↑ See Gemara there.
15. ↑ See Mishnah there, and it seems that this is also according to Rabbi Yehuda.
16. ↑ Rosh Hashanah 26b and in Rashi.
17. ↑ Mishnah there.
18. ↑ Tosafot there s.v. "shel".
19. ↑ Tosafot there.
20. ↑ See citation 13 and citation 18.
21. ↑ See Tosafot Rosh Hashanah 26b s.v. "shel yael"; Yereim Siman 419; Mordechai Siman 905.
22. ↑ Ramban Rosh Hashanah there; Rashba there; Ritva there; Rosh there; Ran there; Tur Shulchan Aruch Orach Chaim 596:1.
23. ↑ Ramban there.
24. ↑ See Elef HaMagen Section 5.
25. ↑ Levush Orach Chaim Siman 596; Magen Avraham there Section 3; Mishnah Berurah there Section 8.
26. ↑ Rema Orach Chayim 586:1.
27. ↑ Magen Avraham there, subparagraph 2.
28. ↑ Olat Shabbat there; Mateh Ephraim there; Mishnah Berurah there, subparagraph 8.
29. ↑ Olat Shabbat on Shulchan Aruch below.
30. ↑ Tur Shulchan Aruch Orach Chayim 586:3.
31. ↑ See Shulchan Aruch there.
32. ↑ Mishnah Berurah there, subparagraph 13, and there that even if it was nullified, one should not blow it.
33. ↑ See Rambam Shofar 1:3; Tur Shulchan Aruch there. And see Shulchan Aruch there that one should not intend to fulfill the obligation with it, because if one intends to fulfill the obligation with it, it is a shofar of Israel and one does not fulfill the obligation with it.
34. ↑ Rema there, and there that only if it was nullified on the eve of the festival, one fulfills the obligation.
35. ↑ Shulchan Aruch there 4.
36. ↑ Rambam there.
37. ↑ Jerusalem Talmud Sukkah 3:1; Rambam Shofar 1:3; Tur Shulchan Aruch Orach Chayim 586:2.
38. ↑ Rema there.
39. ↑ Rambam there.

40. ↑ See Raavad there, based on Jerusalem Talmud Sukkah 3:1.
41. ↑ Magen Avraham there, subparagraph 4; Eliyah Rabbah there; Chayei Adam General Principle 140, subparagraph 18; Mishnah Berurah there, subparagraph 9. And see Taz and Gra and Biur Halacha there, regarding one who stole a ram and made a shofar from its horns.
42. ↑ Bach there; Eliyah Rabbah there; Mateh Ephraim there; Mishnah Berurah there, subparagraph 4.
43. ↑ Rosh Hashanah 27b; Rambam Shofar 1:5.
44. ↑ Tur Orach Chayim 586; Shulchan Aruch there, subparagraph 9. And see Tur there that it is a precise tefach, and in Shulchan Aruch there that it is an average tefach, and in Rabbeinu Manoach and Hagahot Maimoni there that it is a generous tefach.
45. ↑ See Tosafot Sukkah 7b.
46. ↑ Pri Megadim there, Eishel Avraham, subparagraph 18.
47. ↑ Pri Megadim there.
48. ↑ Mateh Yehuda there.
49. ↑ Ritva Rosh Hashanah 27b, cited in Biur Halacha 586:4.
50. ↑ Mishnah Berurah subparagraph 59.
51. ↑ Rambam Shofar Perek 1 Halacha 6; Tur Shulchan Aruch Orach Chayim 586:11.
52. ↑ Shulchan Aruch ibid.
53. ↑ Shulchan Aruch ibid Siman 18.
54. ↑ Mishnah Berurah ibid Se'if Katan 74.
55. ↑ Rosh Hashanah 27b; Rambam Shofar Perek 1 Halacha 5; Tur Shulchan Aruch Orach Chayim 586:8.
56. ↑ Rashba ibid.
57. ↑ Shulchan Aruch ibid.
58. ↑ See Ramban ibid; Tur Shulchan Aruch Orach Chayim 586:8.
59. ↑ See Rashi ibid; Tosafot ibid; See Rashba ibid; Rokeach Siman 203.
60. ↑ Mishnah Berurah ibid Se'if Katan 45.
61. ↑ Shulchan Aruch ibid.
62. ↑ Shulchan Aruch ibid in the first opinion.
63. ↑ Shulchan Aruch ibid in the second opinion.
64. ↑ Shulchan Aruch ibid.
65. ↑ Shulchan Aruch ibid.
66. ↑ Ateret Zvi ibid; Mishnah Berurah ibid Se'if Katan 47.
67. ↑ Rambam ibid; Tur Shulchan Aruch ibid 9. And see Shulchan Aruch ibid in the second explanation, that there are those who hold that even if the crack is towards the mouth and the required measure remains not towards the mouth, it is valid, and see Mishnah Berurah ibid Se'if Katan 56, that in a pressing situation one can rely on this opinion.
68. ↑ On a majority puncture see below.
69. ↑ Tosafot Rosh Hashanah 27b, according to the Jerusalem Talmud; Raavad Shofar Perek 1 Halacha 5; Ramban ibid; Rosh ibid; Tur Shulchan Aruch Orach Chayim 586:7.

70. ↑ See Tosafot ibid. And see Beit Yosef ibid in the name of the Ra'am, that the place of the puncture joins to the measure of the shofar, and so wrote in Mishnah Berurah ibid Se'if Katan 27, however see Ramban in the name of the Jerusalem Talmud, that there needs to be a measure besides the puncture.
71. ↑ Ritva ibid.
72. ↑ Gloss in Shulchan Aruch ibid.
73. ↑ Bach ibid; Pri Chadash ibid; Mishnah Berurah ibid.
74. ↑ Mishnah Rosh Hashanah 27b; Rambam Shofar Perek 1 Halacha 5; Tur Shulchan Aruch Orach Chayim 586:7.
75. ↑ Shulchan Aruch ibid.
76. ↑ Shulchan Aruch ibid.
77. ↑ Shulchan Aruch ibid.
78. ↑ See Mishnah ibid; Rambam ibid. And see Ramban and Rashba ibid and other Rishonim who explained that it does not prevent the sounding, meaning the blockage does not prevent. And see Magen Avraham Orach Chaim 590:9 and Mateh Asher ibid and Mishnah Berurah ibid 590:32, that if he has no shofar except one that is blocked and prevents the sounding, after the fact he should remove the blockage on the eve of the festival, and it is understood that they ruled that the prevention is in the blockage, and see Biur Halacha ibid.
79. ↑ Gemara ibid.
80. ↑ Gemara ibid.
81. ↑ Ramban ibid; Ran ibid; Rashba ibid; Ritva ibid.
82. ↑ Shulchan Aruch ibid.
83. ↑ Taz Orach Chaim 590:17; Mishnah Berurah ibid 590:66.
84. ↑ Shulchan Aruch Orach Chaim 590:15.
85. ↑ Rambam Shofar 1:5; Tur Shulchan Aruch ibid.
86. ↑ Rambam ibid; Tur Shulchan Aruch ibid.
87. ↑ Mishnah Berurah ibid 590:67.
88. ↑ Tur Shulchan Aruch ibid.
89. ↑ Taz ibid; Mishnah Berurah ibid.
90. ↑ Mishnah Berurah ibid 590:68.
91. ↑ Mishnah Berurah ibid 590:67.
92. ↑ Mishnah Rosh Hashanah 27a; Rambam Shofar 1:5; Tur Shulchan Aruch Orach Chaim 590:10. Regarding the method of attaching the shofar, see Maharik Siman 122.
93. ↑ See Mishnah Berurah ibid 590:57.
94. ↑ Magen Avraham ibid 590:19.
95. ↑ Beit Yosef ibid; Bach ibid; Prisha ibid; Levush ibid 10; Mishnah Berurah ibid 590:58.
96. ↑ Tosafot Rosh Hashanah 27a in the first explanation.
97. ↑ Leviticus 25:9.
98. ↑ Tosafot ibid in the second explanation.
99. ↑ Mishnah Berurah ibid.
100. ↑ Tur Shulchan Aruch ibid.

101. ↑ M.B. there S.K. 57.
102. ↑ R.H. 27b; Rambam Shofar Perek 1 Halacha 6; Tur Shulchan Aruch Orach Chayim 586:12.
103. ↑ See Gemara there; Shulchan Aruch there. And see Rambam there who did not mention its opposite as a distinction.
104. ↑ M.B. there S.K. 61.
105. ↑ Leviticus 25:9.
106. ↑ R.H. there.
107. ↑ Taz there S.K. 16.
108. ↑ M.B. there.
109. ↑ R.H. 27b; Rambam Shofar Perek 1 Halacha 6; Tur Shulchan Aruch Orach Chayim 586:16.
110. ↑ Shulchan Aruch there.
111. ↑ Atarot Tzvi there.
112. ↑ Shulchan Aruch there. And see M.B. S.K. 70.
113. ↑ Atarot Tzvi there.
114. ↑ R.H. there; Rambam there.
115. ↑ R.H. there; Rambam there.
116. ↑ Tur Shulchan Aruch Orach Chayim 586:17.
117. ↑ Tur there; M.B. there S.K. 72.
118. ↑ Beit Yosef there; gloss in Shulchan Aruch there.
119. ↑ Atarot Tzvi there; M.B. there S.K. 73.
120. ↑ Rambam Shofar Perek 1 Halacha 6.
121. ↑ Rambam Shofar Perek 1 Halacha 7; Tur Shulchan Aruch Orach Chayim 586:13.
122. ↑ M.B. there S.K. 63.
123. ↑ M.B. there.
124. ↑ M.B. there.
125. ↑ Atarot Tzvi there.
126. ↑ M.B. there S.K. 64.
127. ↑ Rambam there; Tur Shulchan Aruch there 14.
128. ↑ M.B. below S.K. 25.
129. ↑ Levush there 66.
130. ↑ R.H. 27b; Rambam Shofar Perek 1 Halacha 7; Tur Shulchan Aruch Orach Chayim 596:6.
131. ↑ R.H. there; Rambam there; Tur Shulchan Aruch there.
132. ↑ Shulchan Aruch Orach Chayim 596:23.
133. ↑ M.B. there S.K. 90.

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